لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

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*Fath 1356—December 1977*

EDITOR
**M. G. AHMAD**

# THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in Indian. In the eighties of the 19th century, he was called to the offlce of World Reformer to combat he false Religious Philosophies and to explode the Christian theory of redemption based on the flection of Christ's death on the Cross and to tell the Christians and Muslims to call of their hope for a second visit from Christ as he had been gathered to his fore-fathers and bared like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the better, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate sPiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Mauivi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leader-ship, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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Tahrik-i-Jadid, Rabwah, Pakistan.

# THE REVIEW OF RELIGIONS

## A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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EDITOR

M. G. AHMAD

*Contributing Editor*

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# CONTENTS


1. **Noah's Ark** ... 311

*Hazrat Mirza Ghulam Ahmad*

*The Promised Messiah*

2. **Attributes of God—As Proofs of God** ... 325

*Abdul Malik Khan*


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نحمدہ ونصلی علی رسولہ الکریم


# The Review of Religions

RABWAH, PAKISTAN

Vol. LXXII DECEMBER 1977—FATH 1356 No. 12


# NOAH'S ARK*

*Hazrat Mirza Ghulam Ahmad, The Promised Messiah.*

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— III —

It will be futile to point out and ask why other nations are mounting success upon success, when they know nothing about the perfect and powerful God, that is ours. The answer to this is that these nations are on trial. They are being tried for what they do with their successes in the present life, without caring for their God. God tries men in diverse ways. One way is meant for those who love the pleasures and excitements of this world. They have all they seek of this life but of Faith and the Hereafter they know nothing. They pass through life naked and poor, as far as

*Written and published in 1902. In the original urdu (Kishti-i-Nuh), it has been printed and published many times over. It has also appeared in parts in English and other translations, especially the part called the 'Teachings', which summerises the requirements of faith and works for Ahmadi Muslims. Its writing synchronised with the appearance of the plague mentioned in ancient writings as a sign of the Second Coming of the Messiah.*

*The present translation is by Professor Qazi Muhammad Aslam.*

faith is concerned. They remain engrossed in the affairs of this world. Their destiny is a long-lasting hell. The other way that God tries men is to deprive them of the goods of this world as well as of faith. But this second way is not so dangerous as the first. Those who are put through the first kind of test tend to be proud and arrogant. But both are under the divine penalty: they are those who incur divine displeasure (1:7). True and lasting happiness comes of faith in God. These other nations are ignorant of the Living, the Sustaining God. Nay, they care not for Him and have turned their backs on Him. How can they hope to find true happiness? Blessed are they who are able to learn this secret and ruined are they who fail to learn it.

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You must also avoid following the footsteps of the philosophers of this world. Do not hold them in awe. They spread ignorance and doubt. True philosophy you will find presented in the Holy Word of God. They are dead spiritually who fall in love with this Godless philosophy. Successful are they who seek true knowledge and true philosophy in the Holy Book of God. Why follow the paths of ignorance? Do you think you will teach God what He knows not! Ye ignorant, who is blind himself—how can he show you the way? True philosophy in short you will learn from the Holy Spirit, promise of which has been given to you. The spirit will guide you to the Holy Sciences to which other nations have no access. If your seeking be sincere, you will certainly reach it. When you reach it, you will realize that this is the knowledge which lends freshness and life to the human heart and leads you to the tower of certain conviction. He who himself feeds on carrion, how and from where will he bring fresh food for you? He who is blind-how can he lead you? Pure wisdom comes from heaven. Why run after earthly beings for it? They whose souls rise to heaven-only they are heirs to heavenly wisdom. Those who have not found certainty of faith themselves, how can they bring certainty to you? However, the first essential is purity of heart,

that is sincerity, earnestness. After this, you will have everything you need. Do not imagine that the days of divine revelation are over* that it has become a thing of the past, that the Holy spirit will not now descend on men, that it also is now a thing of the past.

I say to you truly that all doors may close down but not the door for the Holy Spirit. Never. Open the doors of your hearts that the Holy Spirit may enter. You deprive yourselves of the sun, when you shut the window through which its rays can enter. You fool, get up and open this window. Then will the sun enter your heart, and enter at once. Just think, how divine graces pertaining to this world have not only not seized but have multiplied in our time. How do you imagine that heavenly graces cannot find their way to you, at a time when your need of them is so acute? No, No, it cannot be. On the contrary, the door of these graces has been opened wide to leave no doubt that it is open. God has taught clearly in the Surah Fatiha that all the old graces are available for ycu. The door is wide open. Why refuse to receive? You have only to thirst for the spring, automatically its water will be yours. Cry like a babe for the milk. The milk will trickle down the breast by itself. Be deserving of mercy, that mercy may be shown to you. Show your restlessness that tranquility may come to you. Raise your cry again, and again that a hand may appear to hold you. Difficult, no doubt, is the path that leads to God. But it is made easy for those who are ready to lose themselves in their quest for it. They are ready, if need be to jump into the fire. But when they jump, they will find the fire changed into a garden. This is the meaning of the verse.

*The revelation of the Holy Quran marks the termination of law-giving by God, not the termination of revelation as such. Divine revelation is the soul of all true religions. Religion which does not admit the continuity of divine revelation is dead, a thing abandoned by God.

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وان منكم الا واردها كان على ربك حتماً مقضياً

Ye good men as well as bad, not one among you but will come to it (i.e. hell), and this is a decree fixed with thy Lord'. (19 : 72)

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Every one, according to the verse whether good or bad will pass through hell. Those who pass through it for the sake of God, will achieve salvation and fulfilment. But, those who do so because of their uncontrolled appetites will be consumed by the fire. Blessed, therefore, are those who battle with their appetites for the sake of God and accursed are those who battle with God for the sake of their appetites. These latter fail to follow the way to their Lord. Anyone who violates a divine commandment for the sake of his appetites will not be admitted to the kingdom of Heaven. Try and see, therefore, that not a jot out of the Holy Quran becomes a witness against you, you should not have to answer for anything. You are accountable for every evil deed, however small. Time is short and obligations of life are unlimited. March quickly for the day is done. Also, what you are going to present by way of your deeds, you had better check again and again. May be you are short of what is required of you, and this may be written down against you. Or, maybe, all your record of deeds is bad, not worth presenting to the Divine Sovereign in the presence of others.

I have heard that there are some amongst you who reject the Hadith, in toto. If they do so, it is a serious mistake which they commit. I have not taught you this. My belief in this behalf is that God has given you three sources of guidance. First of all, you have the Quran. In the Quran* you have an

*The second source of guidance is the *Sunnah* that is the practical demonstration of his teaching which is to bo found in the daily activities—the daily conduct and example of the Holy Prophet (on whom be peace and the blessings of God). For instance,

exposition of the Oneness and Greatness of God, also an adjudication of the differences and disagreements which had crept in between the Jews and the Christians, An example is the view that Jesus, son of Mary was put on the cross, and made to die an accursed death, not having been saved from this ignominious end and raised spiritually like other prophets. The Quran rejects this view. The Quran also rejects the worship of anybody or anything other than God, it may be man or animal, sun or moon, or star. It may be some natural causes or conditions or it may be your own self. Take care, therefore, and do nothing which is contrary to the teaching of God, or the Guidance contained in the Quran. I say to you truly that he who fails to observe even one out of the seven hundred ordinances of the Quran, closes the door of salvation upon him by his own hands. The path or paths which lead to salvation have been laid down in the Quran. Everything else is a reflection of the Quran. Read the Quran, therefore, with care and devotion and give much love to it, more indeed than the love you give to anything else. I am able to say this because God has spoken to me on this point and said,

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"Everything good and useful is to be found in the Quran".

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he demonstrated the mode of worship which he laid down for us. Similarly he showed us how fasting should be observed, and so on. We have, that is to say, his visible example in these matters. This is called the *Sunnah* the *practice* of the Holy Prophet which translates for us the *word* of God into overt action. The third source of guidance is the *Hadith*. This consists of the sayings and speeches of the Holy Prophet collected and recorded after his death. Naturally, *Hadith* takes its place after the Quran and the Sunnah. Many sayings included in the Hadith are open to doubt. But if they are supported by the Sunnah, the practical example of the Holy Prophet—they become authentic and reliable. (Author)

This is the plain truth then. We can only be sorry for those who hold anything above the Quran. Your spiritual success and salvation lie in the Quran. There is nothing which you require for your faith, which is not to be found in the Quran. Your witness to your faith on the Day of Judgement is the Quran. Besides the Quran, you have no book under the sun which can provide you with any guidance. Not without the help of the Quran. Think and take it for the Lord's special grace that He gave you a book like the Quran. I say to you truly that the Book given to you, had it been to the Christians, would have saved them from spiritual death. And had it been given to the Jews, in place of the Torah, it would have saved the Jews also from spiritual death. There would have been no groups among them ready to deny the Day of Judgement. Esteem highly, therefore, this blessing that is yours. Its loveliness is exceeding, its measure very great. Had there been no Quran, this world would have been like a rotten lump of flesh. It is the Quran, in comparison with which all teahings are as nothing. The Gospels came with the Holy Spirit who appeared in the shape of a pigeon, and the pigeon is a weak and helpless bird which even a cat can chase and catch hold of. No wonder Christians became spiritually weak day by day, and spiritually ebbed away from their life. Their faith was soymbolized by the pigeon. The Holy spirit of the Quran appeared as a grand manifestation rising from the earth to the sky. The two manifestations, one humble as the pigeon, the other grand as the skies (Quran, 53:8) are very different. The Quran can purify a person in seven days, provided only, he is ready for it in body and spirit. The Quran can raise you to the spiritual station of prophets, if you do not run away from it. What book except the Holy Quran has taught this prayer to its devotees, and in the very beginning:

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اهدنا الصراط المستقيم صراط الذين انعمت عليهم

'Guide us to the straight path of those upon whom

Thou hast showered Thy graces'.(1 : 7)

The path of those, that is to say, whom in the past Thou hast rewarded and raised in the spiritual scale, the path of prophets, of apostles, of great lovers of truth, of great witnesses of great moral examplers. Raise high your aspirations and reject not the invitation of the Quran. It is a book which seeks to favour you with blessings, The favoured ones have enjoyed in the past. Has not God given you the possession of the land of Israel and of its Holy City. And these remain in your possession till today. Ye who are weak in belief and ye who are low in your aspirations, do you imagine that the God Who made you inherit the material possessions of Israel, will debar you from inheriting their spiritual achievements. Remember, God has in store for you graces greater than the graces granted to Isreal. You are going to inherit the material and spiritual graces of Isreal, and another people will not succeed you. Until doomsday now you will continue to enjoy the grace of contact with the Divine through revelation and God's own speech and communications. God will grant you in full the graces which He granted to His people before you. But if a person becomes arrogant, and begins to lie about God and to claim that revelation of God has come to him, when it has not come, that divine communications and messages have been received by him, when no such thing has been received by him, then—I hold God and His angels as my witness and say that such a person will meet an ignominious end. He will be one who lies about God, who is nothing but a cheat and an imposter, defiant and disrespectful. Pass by all such persons in fear. Woe to those who fabricate false spiritual experiences, and pretend to rceceive revelations and communications which they do not receive. Do they imagine there is no God? Let them beware, divine penalties will overtake them and the evil day will not take long to come. It is sincerity and love of truth, the fear of God and love of God's Person which you should cultivate. This should be your rule to regulate your

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life. Then will God choose whomsoever He likes and favour him with His intimate word. But you should not aspire for such favours. May be your wishes become transformed into satanic delusions. Such delusions prove fatal for many. Therefore, only serve and pray. All your efforts should be devoted to carrying out the obligation you owe to God. You should work towards strengthening of faith. And this for your salvation, not for achieving importance through revelation. In the Holy Quran are recorded many wholesome ordinances, one of which asks you completely to avoid *shirk*, or disloyalty of the slightest degree to the One God. He who commits shirk (who lets his faith in the one God be shared by faith in anything else) will not achieve salvation. Never lie. For lying is a kind of *shirk*.

The Quran does not ask you, like the Gospels, not to gaze at women with evil intent or with a sensual motive. It asks you rather not to gaze at women at all, neither with evil nor with good intent. For, you may stumble. Your eyes should be half-closed on occasions on which you meet unforbidden women. As though you are not seeing them, except dimly as when your vision begins to cloud in age.

The Quran does not forbid, like the Gospels, drinking only to excess. It teaches you not to drink at all. If you do, you will lose the way to God. He will not speak to you, and will not wash away your sins. According to the Quran, wine drinking is an invention of Devil—abjure it.

The Quran does not forbid you to show anger at a brother without cause. It teaches you, rather, always to restrain your anger, and more, it teaches you to teach others to do the same. For, it says:-

وتواصوا بالمرحمة

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'And exhort one another to practise mercy'. (90:18).

You are not to practise mercy yourselves but also to persuade fellow humans-your brothers-to do the same.

Like the Gospels, the Quran does not ask you not to divorce your wives, at all, and put up with all sorts of indecen-

cies except fornication. It rather teaches:

الطيبات للطيبين

'Chaste women only for chaste men'. (24 : 27)

The Quran requires married partners to be clean and chaste. Maybe your wife does not commit fornication, but gazes sensually at other men and behaves indecently with them and permits preliminaries to fornication and exposes hereself unduly to them. She offends against the one unpartnered God and if she is disorderly in conduct and is sick of the Holy God that you believe in and persists in her misbehaviour, then you can divorce her. and she has already parted company with you by her conduct and is no longer part of your body. It is no longer correct for you to live with her and to be a party to her indecencies. She is not part of yourself. She has become corrupt and foul, fit to be sundered apart than retained at the risk of infecting the whole to which she belongs.

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The Quran, like the Gospels, does not forbid you to say things on oath. For, oath-taking-under conditions-is a means of settling disputes. The Quran will not reject a possible source of evidence. It would be an unwise thing to do so. When people hesitate to bear witness in a dispute, for us to cite God as our witness. Oath-taking is just this, neither more nor less. The Quran—like the Gospels-does not forbid you to resist all transgressors. What is teaches is different. It says:

جزاء سيئة سيئة مثلها فمن عفا و اصلح فاجره على الله

'The return of evil is evil equal to it, but if one forgives and forgiveness results in reform, then the reward of such a person is with God.' (42 : 41)

Forgiveness is permitted when it is likely to result in reform but not otherwise. This forgiveness is pleasing to God. According to the Quran, neither resistance nor forgiveness is good always, on all occasions. You have to regulate your action according to the needs of the moment. A blind rule is out of question.

Conduct is responsible and it has to take account of the merits of each occasion.

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The Quran, like the Gospels, does not ask you to love your enemies without explaining what it means. It lays down that you should have no personal enemies at all. Your sympathies should extend to all without exception. The enemies of your God and your prophet and the Book of God are your enemies. Include even them in your kind thoughts and prayers so that when you deal with them you should show your enmity not to them but to their evil thoughts and deeds. Your effort should be again to reform. Says the Holy Quran :

ان الله يامر بالعدل و الاحسان و ايتا ذى القربى

> What is it that God requires of you ? Only this that you treat all human beings with justice, but you can go a step further and be good even to them who have done no good to you, and a step still further and show sympathy to all human beings, such as is natural between blood relations, between a mother and her children, for instance. (16 : 91)

For, when you are magnanimous, you are liable to be demonstrative about it. The magnanimous person is liable to claim merit for his magnanimity. But he whose magnanimity springs-like a mother's—from natural disposition can never do so. He can never be demonstrative or wish to claim merit for what he does. This is the highest stage of moral development. At this stage, morality becomes as natural as a mother's disposition towards her children. This verse relates not only to our conduct towards men, but also to our conduct towards God. When your relationship with God is regulated by justice, you submit to Him because of the things He has gifted away to you. When your relationnship is regulated by magnamity', your faith in Him is as though you are aware of His presence. when your relationship is regulated by natural love, your conduct towards Him your worship of Him is motivated for its

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own sake. It is not a longing for paradise which moves you nor fear of hell, it is as though neither paradise nor hell exists for you, but you are still moved to obey God. Your obedience is prompted by love. It is for its own sake.

The Gospels teach that you bless them who curse you. But the Quran teaches that you follow not your impulses, but rather your heart, the heart being the seat of divine influence. Consult your heart about what you should do, when a man curses you. If God inclines your heart to think that the man cursing you is to be forgiven, that in the sight of God, he is not deserving of a curse in reply, then you also curse him not, so as not to go against the judgement of God. But if your heart does not think the man deserving of forgiveness, and your conscience tells you that in heaven this man is under a curse, then you also bless him not. No prophet has ever blessed the Devil, or absolved him of the curse which is his due. However, do not be in any haste to curse anyone. Many a time, your mistrusting a man turns out to be an error, in which case your mistrust is thrown back on you. Therefore, guide your step with care. Deliberate well before you decide to move, and always seek the help of God while you do so. You are blind. Therefore heed, lest you brand a just man as a tyrant, a true man as false. If you heed not, you may displease your God, and all your good works may come to nought.

The Gospels also teach you not to let others see your good works. But the Quran teaches you not to hide all your good works from others. It teaches rather that you judge and see when it is better for you to hide your good works from others and when it is better for others that you perform your good works in their presence. You will be twice blessed if you do this. The other blessing you will earn because there are many who are weak and who hesitate to do a good thing for want of an example. Such men will be persuaded if you perform some of your good works while they are able to see.

God in His Holy Book says clearly :

سراو علانية

'In secret as well as in public.' (18 : 23).

Your charities should be administered in secret as well as in public. The wisdom of these ordinances God has hinted at Himself. Your duty is also to teach others and you can teach others both by precept and example. Precept does not work always, in fact, on ordinary occasions, example proves much more effective.

The Gospels say : When you pray you must repair to your room. But says the Quran,

> 'Do not always pray in secret. Now and then you must also pray in public, congregating with your brothers, your fellow-worshippers, so that when a prayer is accepted, it should bring increase of faith to the whole congregation and encourage others to pray.'

The Gospels teach the prayer :

> 'Our father, which art in heaven, hallowed be Thy name, Thy Kingdom come. Thy will be done, as in heaven so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors, and bring us not into temptation, but deliver us from the evil one'. (Matthew 6 : 9 - 13 ; Luke 17 : 2-4).

The Quran teaches that the suggestion contained here that God's will prevails in heaven, but not on earth is not true. Says the Quran :

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وان من شئی الا یسبح بحمده

'And there is not a thing but glorifies Him with His praise., (17 : 45)

یسبح لله ما فی السموات و ما فی الارض

'Whatever is in the heavens and whatever is in the earth glorifies Allah.' (62 : 1)

Everything in the heavens and in the earth, down to the last particle praises and glorifies Allah, mountains, rivers, trees, all. Then there are many true servants of His who are busy remembering Him. He who is not busy remembering Him, with both tongue and heart and is not inclined humbly towards Him, is being obliged to do so by compulsion and penalties provided in divine laws. What is said in the Holy Book of angels is said also of every leaf and every particle of this world-all are committed—to complete obedience to the Lord. Not a leaf drops except as and when He wills. No cure works and no food nourishes except as He wills. Everything is bent low at His door-step in humble and complete submission to Him. Obedience is the law. The mountains and the earth down to the last particle, the oceans down to the last drop, the trees and herbs down to the last leaves and blades, men and animals down to each and every individual, know their Lord and obey Him, sing His praises and proclaim His holiness. Therefore, does God declare :

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يسبح لله ما فى السموات و ما فى الارض

'Whatever is in the heavens and whatever is in the earth glorifies Allah ?' (62 : 1)

In short, just as every thing in heaven is busy praising and glorifying God, so is everything on earth, busy praising and glorifying Him. Does not God's Will prevail on the earth ? It does. To say anything to the contrary does not become one who has full knowledge and experience of God. All things in nature are subject to His law, it may be the Law of *Shariah* or the Law of Nature. We are subject to the one law or the other or both. The clouds, the winds, fire and earth all obey Him and glorify Him. Men may flout the ordinances of *Shariah* but not the divine law of nature. There is no one outside the realm of both. Every thing is under the yoke of at least one of these laws. Only, the hearts of men, in accordance with the quality of their

obedience, or disobedience oscillate between forgetfulness and rememberance of Him. But these oscillations are also within God's Will and Wisdom. Everything that takes place on earth is willed so by Him. Guidance and misguidance alternate under His command, same as night and day alternate under His command. Neither is by itself. Everything hears His voice and remembers Him. Yet the Gospels tell us the earth does not glorify Him. The reason for it is hinted at in the next sentence. It is because the kingdom of God is not yet come to earth. Because the kingdom has not come, the sovereignty of God is not established on earth as it is in heaven. The Quran's teaching in this behalf is quite different. It teaches clearly that even sinners, thieves, murderess, adulterers, disbelievers delinquents, criminals cannot go wrong and cannot sin except if they are granted the freedom to do so. How can we say, then that the kingdom that is in heaven is not yet on earth? Is there another 'power' other than God which resists the coming of the kingdom on earth? Glory to God! There is no such thing. God Himself has appointed a difierent law for angels in heaven and a different law for men on earth. The angels have no freedom—they are constrained by their nature only to obey. They cannot disobey. Mistakes or misdeeds are not for them. Human nature, on the other hand, has the freedom to accept or reject. As this freedom is an endowment by God, nobody can say that sinners and delinquents prove there is no kingdom of God on earth. No, No. The kingdom of God is everywhere, over all things. Only, the laws are of two kinds. The law for angels is they are constrained by heaven to do only the right thing, only that which is required. The law appointed for men is different. Men are endowed by God with freedom, the freedom to obey or disobey, to go right or go wrong. When they seek strength from God, asking for His help and protection, they have the Holy Spirit on their side. Then their weaknesses disappear

(*Continued on page 342*)

# Attributes of God - As proofs of God*

*Abdul Malik Khan*

—II—

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## Creator–God

The Islamic God—*Rab*—is the Supreme Creator. The conception is important. For, there are people who demand proof, visible proof - that our God is a Creator-God. That He is one Who chooses, Wills, and Creates. Only He. Why do we attribute the birth of babies to divine creativity? Why not to the union of man and woman? How can we prove the presence of the Divine Creator? There are two ways open. One is to show that where a normal and natural succession of births is going on, the succession may be terminated and the termination announced beforehand. The other way is to say that birth can take place where natural fertility is known to be absent and the event foretold before-hand. If such things are possible we will have proof that a Creator God, Who wills and creates really does exist.

For such proofs we have to turn to the Promised Messiah, on whom be peace. He came in our time, in fulfilment of prophecies made by the Holy Prophet of Islam (on whom be peace and the blessings of God). The Promised Messiah was to recreate the old faith in God. God with all His attributes. Two examples should suffice.

Munshi Ata Muhammad was a *Patwari* (revenue clerk) who lived in the village Winjwan, in the district of Gurdaspur. He relates the miraculous event himself. His testimony is recorded in the collection of testimonies *Sirat al Mahdi*. Munshi Ata Muhammad contracted marriage after marriage but there was

*Speech delivered at the 1976 Annual General Gathering of Ahmadiyya Movement at Rabwah.

no child from any marriage. He had an Ahmadi friend Nimatullah of Batala who would tell him about the Ahmadiyya and try to convert him. To no effect, however. One day, to end the argument, he said, "I had enough of this. Now, I propose to write to your Mirza Sahib to pray about a certain matter. If his prayer is heard, I will declare him true and believe". So Ata Muhammad wrote to Hazrat Mirza Sahib requesting him to pray. "I request prayer for a child, a male child and from my elder wife. Only thus could I come to believe that the birth is due to the special intervention and mercy of God, and a result of your prayer". Hazrat prayed and replied: "God will give you a malechild, prosperous good-looking, and from the wife you choose to have from. But there is one condition to it: that you perform the penance of the prophet Zachariyah and seek repentance in His way". Ata Muhammad says he lived a most ungodly life those days. He asked an Ahmadi, Maulvi Fateh Din, what Zachariyyah penance was. He took to praying and fasting and other religious duties. Four or five months passed. One day Ata Muhammad found his elder wife in sobs. "What could be the matter"? He asked. "I continue childless and you have tried two marriages after me but no child has come. And now I have reached my menopause, the last little hope is over. Send me to live with my brother at Amritsar". "No" said Ata Mnhammad', "you will not go to Amritsar. I will presently send for our midwife and ask her to prescribe something for you". The midwife came and examined, but said "Nothing to be prescribed and I will not prescribe. God seems to have other intentions for you!" Ata Muhammad's elder wife was not to remain childless. The child duly came. Ata Muhammad and several of his relations declared that Hazrat's prayer had moved the Creator-God. This child - Abdul Haq by name - was pretty and grew into a prosperous young man according to the prophecy. He became a successful engineer. The Karachi Stadium was planned and built by him. There are other

public buildings which he constructed. This child came after twelve years of childless marriage. He was born to the eldest wife declared infertile by doctors. God heard the Promised Messiah's prayer and informed him of it, beforehand. The supplicant Ata Mohammad was informed. It was a miracle of creation which proved God a Creator. Now turn to an opposite kind of example. The Promised Messiah had an opponent Saadullah Ludhianwi, full of venom, whose major occupation was to write and publish filthy abuse against the Messiah. Allama Iqbal—the poet—was a young man then. He was moved to reply to Saadullah in verse—Two lines out of his long poem are :

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Enough O foul mouthed Saadi, enough !

Sweepers of the town—now—will hail you as their leader !

About this man the Messiah was told that this hater of his will die cut off—without an offspring. The Messiah's opponents said there could be no fear. Saadullah already had a son through whom the line could continue. The Messiah wrote in reply, "My reading of the revelation on the point indicates that the son is as good as cut off. If this son has any child, then I am not of God. I speak not in His name." The father died and then the son, both without offspring. The revelation proved true :—

'Who hates you, verily he who will be without issue'.

Its truth shone in full glory. It proved that our God is a Creator—God, Who creates when He chooses and refuses to create when He chooses. The world may think different but He follows His own will.

The Promised Messiah had a revelation about his own family. It said :

'Your family will begin with you, the rest of the line from your ancestors will be cut off.'

The revelation hinted that the Messiah's brothers, uncles

and cousins will die issueless one after another. And so it happened.

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## The Gracious God

We say God is Gracious, the Most Gracious, that is to say. The Arabic for it is *Rahman*, the attribute is Rahmaniyat. This attribute demonstrates itself in the universal beneficence so patent in all nature, human nature and human powers and potentialities included. We do nothining to earn these benefits, these blessings. Their existence and their presence prove there is a Most Beneficent Greator-God at work behind the scenes. Man is helpless unless his Environment comes to his help. There should be means at our disposal without which we can do nothing. Such means and media should come to us unearned, undeserved. They should be present before we are born. Or we should achieve nothing, however great our capability.

God the Rahman, the Most Gracious, made the heavens, then studded them with stars. He made the dazzling sun, the soft-lit moon. The infinite variety of things you find in the heavens and on this earth, are all linked together by one common purpose, one universal beneficence. He made all existence subject to one universal order. There is design and plan in this order. Without a design or plan you could have attributed all existence to chance. When an inkpot turns over a piece of paper by accident, it produces an ink blot of no particular shape. True, we may some times perceive a shape in an inkblot. But between this shape and a shape created by an artist, there is a world of difference. The latter is beautiful, and meaningful the result of purposeful activity, not of accident. Similarly this world of ours, this universe of being, so utterly and wisely planned, subject to a universal order, cannot be dismissed as the consequence of chance.

The distance of the sun from the earth is just what it should be. Supposing it could be reduced, it will upset the revolutions of the earth. The universe is controlled by a most

beneficcnt Creator, able to do what and as He chooses. His beneficence requires this. Order and design proclaim a perfect designer. Says God in the Holy Quran :

> No incoherence canst thou see in the creation of the Gracious-God. You may look around again-seest thou any fault ? Look again, and yet again, only thy eyes will return unto thee confused, tired. (67 : 4. 5).'

Great Scientists of the world who have gone deep into the subject, have come to the conclusion that our universe is a well-designed universe, subject to a divine order, controlled by a divine sovereign and run in accordance with divine will and wishes.

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Here are quotations from scientists belonging to different disciplines, which may be treated as examples of what great scientists think and say.

Professor Conklin, Professor of Biology at Princetou writes :

> 'That life should emerge from a conglomeration of elementary particles, is about as probable as that an explosion in a printing press should result in the emergence of a printed well-arranged dictionary'.
>
> (God Exists p. 16).

Similarly, Frank Allen, distinguished Biophysicist, University of Hanitoba, writes :

> 'Proteins are the essential constituents of all living cells, and they consist of the five elements, carbon, hydrogen, nitrogen, oxygen and sulphur with probably 40,000 atoms in the ponderous molecule. As there are 92 chemical elements in nature, all distributed at random, the chance that these five elements may come together to form the molecule, the quantity of matter that must continually be shaken up, and the length of time necessary to finish the task, can all be calculated.....But proteins as chemicals are without life. It is only when the mys-

sterious life comes into them that they live. Only infinite Mind, that is God, could have foreseen that such a molecule could be the abode of life, could have constructed it, and made it live' (*God* Exists pp. 23-24).

Claude M. Hathaway, consulting Engineer, University of Colorado :

'Now, the world around us is a vast assembly of design or order, independent but inter-related. Vastly more complex in every small detail than any "electronic brain". If my computer required a designer, how much more so did that complex phsio-chemical bilogical machine which is my human body-which in turn is but an extremely minute part of the well nigh infinite cosmos' God Exists p. 145).

This is the testimony of eminent scintists. It compels us to proclaim :

Signs of Thy Power Oh Dear,
Wonderful and visible everywhere!
Wherever we look, there's a way,
Leading close to Thee!

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## The Merciful God.

After the Gracious God, we turn to the Merciful-God. The Gracious God awards out of beneficence, the Merciful-God rewards abundantly, generously, our little deeds, our efforts. When this attribute is at work, it further proves the existence of the Hidden God. Of all His creatures, man alone is capable of praying and abasing himself before God, also of choosing and pursuing right and reasonable courses of action. Also, man only is capable of speaking and communicating. By turning to God and by addressing himself to Him, man is capable further of drawing God's grace to him. This capability distinguishes man from all other creatures. It is implanted in his nature. *Rabubiyat* (divine sustenance) and *Rahmaniyat* (divine grace or beneficence)

do not require us to pray. They are at work whether we pray or not. It is *Rahimiyat* (God's Mercy) which comes to relate man to God. *Rahimiyat* requires us to pray and makes us pray. To invoke this attribute becomes man's special prerogative, his special privilege, which shows that among the graces of God there is a special grace-*Rahimiyat*-the drawing of which depends on prayer. We cannot draw this special grace, unless we pray. If now we turn to examples of this special Grace of God, examples of graces which can be attributed to God's Mercy drawn in response to man's prayer, then we will have proved that the Merciful-God exists and exists certainly.

I now list some examples of divine graces which descended in response to prayer. Mother of faithful, Hazrat Ayesha (God be pleased with her) relates thus: 'The Holy Prophet (on whom be peace and the blessings of God) left Mecca and arrived at Medina. (Let us remember that the original name of Medina was Yathrab, which meant the House of Disease). Fever caught hold of the emigrants. Abu Bakr and Bilal became laid up. Temperature ran high. Lying sick, Abu Bakr would declare. "People waking up in the morning know not that death is nearer to them than their shoelace." Bilal would pray and say, "Allah! Thy curse on Utaba, Shaiba and Omayya who turned us out of our home-town and drove us to this House of Disease." The Holy Prophet was moved. So, he prayed:-

> "O Allah make us love Medina, as much as we loved Mecca. Or, even more. And Allah, bless our Sa'a and our Mud (increase the size of these measures of food-grain for us). Make this town health-giving for us. Drive away its fever and disease to Jahfa"'
> *Sahih Bukhari* - on Medina)

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The prayer did its work says Ayesha. Medina was rid of fever. Its food supplies also increased. They will continue to increase till the end of days. God also implanted love of Medina in our hearts and Menina also became a centre for the emergence

of mankind.

Examples - and unmatched examples of the acceptance of prayer abound in the history of Islam. They constitute proof positive of the existence of God—Merciful God, Who hears men's prayers. In our own time, we have at the hands of the Promised Messiah (on whom be peace) witnessed shining examples of the miracles wrought by prayer. In fact seekers after God - and they may be of the humblest - can have this experience even today. The Holy Quran contains the standing invitation. Knock at the door of God and you will see God turning to you with mercy. Where is this invitation? Remember the verse:

> Here is God's promise, His declaration. He will hear them who cry unto Him' (2 : 187).

Says the Promised Messiah (on whom be peace):

> Who ever did cry to Thee
> And went empty-handed?
> Unheeded by Thee?

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## God, the Lord and Master

The fourth basic attribute which makes the Hidden God Manifest is *Malik* (Master) or Malik Yaum al-Din (Master of the Day of Reckoning). How do we know this attribute of Malik or Master? Two ways to know there is a Master. One he has full control over what he is master of - can do what he likes to make and even dispose of it as he likes. Two, he can punish those who deserve to be punished.

The way this world is being run, shows that God has not withdrawn from the scene, from the world He has created. In the phrase of the Quran He is *Malik-al-Mulk*, Master of the Kingdom, the Lord-Sovereign. He can do what He likes with His own creation, with the things of this world of which He is the Master with sovereign rights. He shows this by manipulating conditions and causes so as to make it clear that *He* is the Master, no one else. He does this to assist those whom He loves. When divine assistance descends, it becomes patent that there is a Lord-Master-

Sovereign Who is in control of the affairs of this world. History witnessed this at the time of Badr. At this fateful battle between belief and unbelief, God chose the Holy Prophet (honoured be he and peace and blessings of God on him) to serve as a manifestation of His sovereignty over everything there is in the world. handful of gravel only, he threw towards the enemy in front. As soon as he did so, the Sovereign-Master initiated a change in the physical environment. A dust-storm came. The Holy Prophet had not prayed for it. It was the Lord-Sovereign's own choosing. Quran contains a description of this:

> 'Thou threwest not, when thou threwest (the handful of gravel), but it was Allah who threw it.' (8:18)

Outwardly it was the Holy Prophet who threw the gravel at the enemy, but in reality it was God Himself who threw, and He did this to demonstrate His Sovereignty.

The event is part of history. It proves that God is the Sovereign Whose rule extends to each single particle. To send a dust-storm at the most appropriate time is not in any man's power. It is in the power of Him, Who is sovereign and master and rules all the elements.

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The other way a master proves himself is by showing he can give anything he is master of, to any one he likes. Nothing can stop him from doing so. This attribute of sovereign-mastery again God demonstrated through the Holy Prophet (on whom be peace and the blessings of God). The Holy Prophet was on his way to Medina in the course of the great flight. One Suraqa overtook him on horseback in the hope of winning the prize of 100 camels the Quraish leaders had announced for any one who could apprehend the Prophet and lead him back to his persecutors at Mecca. Twice his horse slipped and he became afraid. The thought of 100 camels he could win as a prize went out of his mind. He came up to the Holy Prophet and sued for forgiveness. The Holy Prophet who had a premonition in the meanwhile said "Suraqa, how will you feel when you

have the gold bang es of Chosroes of Iran on your wrists''?

It was not in the Holy Prophet's power to remove the bangles from a royal owner's possession and let some one else wear them. But the God of Power, the Master-Sovereign could do it.

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'Givest Thou the Kindgom to whom Thou wilt and seizest Thou the Kindgom from whom Thou wilt.' (3:27)

God the Master appeared to the Holy Prophet. He was instantly reminded that God's Sovereignty extended over everything, over every single element, every single particle. The affairs of this world are under His command. This God has decided to subjugate the Empire of Chosroes of Iran and place it under Muslim rule. He had also decided to keep Suraqa alive until then. Was He not the Master of Suraqa'a soul also? Suraqa was to live to see the day on which Chosroes's bangles were to be put on Suraqa's wrists. The vision was duly fulfilled. Omar was Caliph then. Iran fell to Muslims. Omar remembered the Holy Prophet's vision, sent for Suraqa and asked him to wear the royal Iranian bangles. The air resounded with the cry ''Allah-o-Akbar'' (God is Great). God was present in His glory as the Master-Sovereign. The sign also reminded that God-the-Master does not let go unpunished those who di-obey Him. It was a Chosroes who in pride of power-forgetting that not he, but God was the Master—had sent his envoys to Medina to arrest the Holy Prophet. The Chief of the sinless, the most innocent among men (on whom be peace and the blessings of God). The Holy Prophet received the envoys and heard what they had to say. His reply was ''Stay for the night. In the morning I will give you my reply''. Morning came. Again the envoys presented themselves to the Holy Prophet. His reply was ''You can go back as you came. For, my Master-Sovereign has killed your Master-sovereign''. That same night it transpired, a son of the Chosroes had murdered his father and declared himself the new Chosroes. He had also cancelled the orderst to arrest the Holy Prophet, which his father had issued. It was a tremendous

miracle. The punishment the Iranian Emperor suffered and later the fall of the Iranian Empire to Muslims was a visible manifestation of God, the Master.

A similar manifestation in our time. God informed the Promised Messiah by revelation that the Indian sub-continent was to witness an epidemic of plague and a severe one. At the same time he was informed, and he published this promise for the information of all and sundry, that his house, the fourwall which constituted his household was to remain immune from the ravages of plague. The revelation said:—

> 'I will save from the plague everyone living within your four walls' (Tazkira)

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The plague duly made its appearance in the sub-continent. It came to Qadian also, though in Qadian it made no ravages. There were deaths just outside his walls. But within his walls, everyone remained safe. Those very days in his book *Dafi al-Bala* (Cure for the calamity), the Promised Messiah issued a challenge to his critics, the leaders of religions denominations. He proposed that if they thought his claim-based on revelation though it was-was false, they should try and produce a claim similar to his. They shouid choose some holy place of theirs, a church or a temple and announce its immunity from plague, same as he had done for Qadian. If they did so they will see how God manifests Himself. If a place named for this purpose remained unvisited by plague, then his claim was to be dismissed as false. No one took the challenge. That God exists, that He is the Master, the Sovereign Who rules the universe, and every single particle in it, was proved to the hilt.

## Knowledge of the Unseen

One of the attributes of the Divine Being is His knowledge of the unseen. It is said:

Knower is He of the Unseen.

No wonder, therefore, He reveals the Unseen only to one

He chooses for a messenger. (73 : 27 28)

The assertion here is that God is the Knower of the entire Unseen, and proof of it is that He also reveals it, but only to a chosen one of His whom He appoints as His messenger. The Unseen revealed in some quantity such that it amounts to a proof. Those chosen as receipients of this grace are prophets, messengers, holy men the greatest among them being the Holy Prophet of Islam (on whom be peace and the blessings of God). Of the Unseen revealed to the Holy Prophet I give three examples here. One of these is a revelation of the past, the other two are revelations of the future.

Two thousands years before his own time, something happened of which history had no record. For the Holy Prophet, it was completely and literally unseen. God revealed this unseen to the Holy Prophet in the following words :

> .....till when drowning overtook him (the Pharoah), ' he cried, 'I believe there is no god, but the one believed in by the children of Israel and I am one of those who submit (10 : 91)

This passage of the Holy Quran, revealed to the Prophet, declares that the Pharoah about to drown in the sea (part of the Red Sea) in pursuit of Moses, declared his faith in the God he had until then rejected, the God of Israel. Now in the Torah, the Book of Moses, we have an account of how the Pharoah and his hosts pursued Moses, and how he was overwhelmed by the water and how he got drowned. But we have no mention of his believing and submitting at the last moment. Only the Holy Quran witnesses to it. There are no other witnesses. Could anybody have seen or heard him do this ? Impossible, in the midst of the waves which surrounded him. Therefore, the Knower of the Unseen, linked this revelation about the past with another sign also of the Unseen, which could serve as proof of Pharoah's belief. Again, we turn to the Holy Quran :

> What ! Now ! While thou wast disobedient before and

> wast of the mischief-makers. So, this day. We will save thee in thy body only, that thou mayest become a sign to those who come after thee. (10 : 92-93)

The passage speaks for itself. Pharoah was late in believing. However, God promised to save his body, his physical frame, so that generations latter may see it and testify to the truth of the Quran which had asserted that Pharoah believed at the last moment. The body—identified to day as the body of the Pharoah who pursued Moses—is evidence of the Quran assertion that he did believe, though at the last moment. The body of the Pharoah was saved and preserved to serve as proof of the Quran assertion. It was a revelation that came from the Unseen. But a thousand years passed away and nobody knew that the body of the Pharoah had been saved and was due one day to see the light of day. Egyptian archaeology did this. The body of Menphateh, the Pharoah of Moses found its way into the Museum at Cairo. Revelation of the Uuseen communicated to the Holy Prophet (on whom be peace) was proved true.

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There is another prediction in the story of Pharoah as told by the Holy Quran. In 10 : 93 we have the hint, "a sign to those who come after thee"; that the Pharoah character and thinking were to be repeated. The lines are predictive of the future. Their fulfilment proves their truth. They are a revelation of the Unseen. If they were not, why do they turn out true. Today a people teach the ideas that this Pharoah taught. There are at least two such ideas. One is denial of God. Pharoah not only denied, he derided the idea of God : he said :

> .....build me a tower, that I may have a look at the God of Moses (28 : 39)

This lampooning of God is not different from something said in our own time - "We have been up in the skies but have seen no sign of God anywhere".

A second feature to Pharoah's thinking relates to his own overlordship of his people, his claim that he was their lord, who took care of them :

> ...your lord the most high who provides sustenance for you is me ... (79 : 25).

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We have something similar in the thought economic philosophers who keep saying that the problems of problems is bread. God is an illusion created for the exploitation of the poor, an opiate for the masses and so on. This is like a recurrence of the thinking you find in the Pharoah of Moses' time, or those who made his following. The predictive passage I have quoted, therefore, contains a significant reference to our time.

Knowledge of the Unseen-Unseen future - has other examples. One example I can present on this occasion. Says God in the Holy Quran :

> He has made the two bodies of water flow that meet. Between them is a barrier ; they encroach not one upon the other. Which then of the favours of your Lord will ye two deny ? From them come forth pearls and the coral. Which then of the favours of your Lord will you two deny ? His also are the ships that run up borne on the sea like mountains (55 : 20 - 25)

This prophetic description is impressive. The two seas that have met through the digging of the Suez canal in our time are the Red sea, known for its pearls and the Mediterranean, known for its coral. This is knowledge of the Unseen revealed beforehand, knowledge duly confirmed by the march of history.

If what the Holy Quran predicted was not a communication from God, where did the revelation come from ? Those who do not think with us will have to answer this question. Did the Holy Prophet have access to this extra piece of knowledge which was impossible to have at the time the Holy Quran was revealed ? Where did the extra piece of knowledge come from ? Knowledge-human knowledge—has only three Sources, knowledge of the past comes from history and from the buried remains

of the past. Knowledge of the present comes form observation and experiment. What the Holy Quran (or, would you say, the Holy Prophet ?) predicts is to be found neither in history, nor in archaeology, nor by observation or experiement. We have no alternative but to admit that God revealed this knowledge of the future to the Holy Prophet. Which proves that the Divine Being has knowledge of the Unseen, which He discloses to His favoured ones. It proves that God exists and that He has knowledge of the Unseen.

The Holy Prophet also predicted the appearance in our time-when Muslim were to become weak and divided, inclined more towards this-worldliness-of Imam al-Mehdi. This Imam was to provide a spiritual centre for Muslims and promote a new awareness and love among them of spiritual values. The time of the Mahdi was to be marked by a cosmic event of unusual character. It was to be a sign above the competence or capacity of human beings to bring about. The sign was this. The moon and the sun were to suffer an eclipse in one and same month of Ramadhan, the Islamic month of fasting. The lunar eclipse was to occur on the first of the three nights on which a lunar eclipse is possible (viz. the 13th night out of the 13th, 14th, and 15th nights). The solar eclipse was to occur on the second of three days in the lunar month, on which a solar eclipse is possible. These eclipese-prophesied by the Holy Prophet as signs of the time of the Mahdi—duly took place in 1894 A.D. or 1311 A.H. Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace) who had already declared himself the Promised Imam Al-Mahdi claimed these eclipses as witnesses of his truth. Here is evidence therefore that God imparts knowledge of the Unseen to His chosen ones. Knowledge of the coming Mahdi and knowledge of the attendant eclipses was revealed out of the Unseen to the Holy Prophet (on whom be peace and the blessings of God). Knowledge of the Unseen is imparted to chosen ones. It proves God exists. For, only He can impart such knowledge.

The Imam al-Mahdi, spiritual son of the Holy Prophet (on whom be peace) growing under his discipleship, was himself gifted with knowledge of the Unseen. This was so that he should be able to demonstrate that Islam was superior to other faiths. It was said by captious critics of his that he was ignorant of Arabic the language of Islamic faith and Islamic law. This was not true. But to prove the falsehood of the criticism God granted to the Mahdi, miraculous knowledge of Arabic. In a single night his vocabulary rose to 40,000. He was also granted one major insight into the merits of the Arabic language. It was that Arabic was the mother, the origin, of all languages. He also wrote a commentary on the opening chapter of the Holy Quran, the Sura Fatiha, in Arabic. And several books in Arabic besides. He claimed miraculous merit for his Arabic writing and challenged scholars of Arabic to produce anything like any of those writings, offering cash prizes for anyone who should succeed in doing so. Nobody came forward to accept the challenge. The Oxford Professor Margoliouth visited the sub-continent and visited Qadian, and inter-viewed our Hazrat Fazl-i-Omar, the Second Caliph of the Mahdi and Messiah. The Professor asked if the miracle of matchlessness of the Arabic of the Quran could be shown again. The fazl-i-Omar produced al-Mahdi's *al-Huda*, for the like of which a cash prize of Rs. 20,000/- had been announced in the book. Prof. Margoliouth had no reply. He was surprised not knowing he could come across such an outspoken claim. Thus our own time has not gone without a manifestation of divine knowledge of the Unseen. God knows the Unseen and discloses this knowledge to whomsoever He pleases.

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(*Continued from page 324*)

and they are able to save themselves from sin. Prophets and messengers of God save themselves in this way. But if there are confirmed sinners, then seeking protection of God - *Istighfar*— saves them from the consequences of sin, from punishments and penalties which accrue from it. Where light comes, darkness cannot stay. Sinners who do not seek the Help and Protetion of God suffer for their sins.

*(To be Continued)*

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